WESTERN RECORDER.

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Communications.

REV. MR. BROWN's ADDRESS,

At the annual meeting of the Western Domestic Missionary Society in Utica, Thursday evening, May 3, 1827.

MR. PRESIDENT—I rise to offer for the consideration of this meeting, a motion, a copy of wich I now hold in my hand. Previously, however, to doing this in form, you will allow me to make a few remarks.

It has become somewhat common of late, (perhaps sufficiently so), to speak of the period in which we are permitted to live, as an age of benevolence. There is, Sir, some reason for this manner of speaking. There is, manifestly, some benevolence in this dark and sinful world; and this benevolence is becoming more and more diversified in its plans, and energetic in its movements. The *liberal* are devising and executing *liberal* things, on a scale more elevated than formerly. The poor, the sinful, and the lost, are considered and cared for, the world over, as they have not been at any other period for sixteen centuries. Christians, too, of every name, are becoming more intimately acquainted with the fact, that faith, however correct in theory, is dead without works; that the giver, in all circumstances, is better than the receiver; that the way to receive is to impart; that the way to be established in personal peace and assurance, is to *trust in the Lord and do good.*

The benevolence of the present period appears, in an unusual degree, under the direction of sound wisdom and discretion. Christians are combining their efforts as they never did before. Union, co-operation and system are among the more striking characteristics of the benevolent enterprises of the day. Almost every individual, disposed to do good in any form, finds himself (he scarcely knows how he became so) a member of *several* charitable associations, each of which is attached to a body embracing the state or nation to which the individuals comprising it belong. It should be, Sir, an object with all persons associated for charitable purposes, to promote true benevolence in each other: I say, Sir, to promote benevolence in each other; for who with any shadow of reason, can maintain that the members of our churches or of our charitable associations, are in their benevolent feelings and enterprises up to the demands of duty—up to the demands of the circumstances in which the providence of God is placing them. It is, Sir, a fact which we cannot deny, and which we should not dissemble—a fact on which, if there were tears in heaven, angels might look down and weep—that our churches, the members and directors of our charitable associations, are seeing but in part; and their feeling and acting are far behind their seeing! It is with them in all respects a day of *small things;* the dawning, however, we hope, of a day in which all professing to know their God will be *strong to do exploits.* The little benevolent feeling apparent in our churches, in the members and directors of our charitable associations, is in danger of becoming *less*, if not of becoming extinct! The reasons for benevolence and calls for beneficent exertion are becoming trite themes. From the pulpit and the press, they have been stated and stated in endlessly diversified forms of interest and pathos. Christians of the present day are holding very intimate converse with the wants and miseries of the world. Any one who cares enough for the souls of his fellow men, to read what is doing or what should be done for their salvation, may, by turning his eyes occasionally on the religious journals, papers and reports of the day, find the world in its leading wants, brought within his view; the parts of it, though on opposite sides of the globe, gathered before him! Yes sir; reading Christians are holding very intimate converse with the wants and miseries of the world. The dark places of the earth, with the cruelties that fill them, cluster before their eyes continually. Whatever is peculiar in the character, in the faith, or in the condition of Jew, Mahometan or Pagan, has lost, or is very fast losing its novelty.

Now, Sir, the impressions which objects and occurrences *first* make on the mind, are owing in a great degree to their novelty; and with some minds, they lose all their influence with their novelty. The mind of man has the power of accommodating itself to the circumstances of his being. What multitudes of our fellow creatures are living quietly and labouring industriously, in the very neighbourhood of objects and scenes, which on a first view were spectacles of loathing, pain or terror.

Are these facts, Sir; and is there no danger to be apprehended from the principles involved in them with reference to the present state of benevolent feeling in the earth? Is there not need of caution, and of the most solemn caution too, lest arguments and facts become impotent, because *old;* lest objects, and measures and means be abandoned—be thrown into the back ground, because they have long been before the mind, and that place may be found for some thing new? Sir, the whole christian world—the members and officers of our churches—the members and directors of our tract, of our education, our bible, and our missionary societies, are in danger of *impaired sensibility,* in view of the wants, the sins and miseries of men. There is a tendency to this in their circumstances. There is a tendency to this in the "constitutional mechanism of their own frame:" And this tendency must be resisted by direct, by positive effects; that a decay of benevolent feeling may be prevented, and that the reasons on which the obligations of benevolence are founded, may exert upon the heart a steady and proper influence. Persons associated for benevolent purposes, whether churches or societies, propose to exert an extensive influence on the public mind—to move in certain directions, and in behalf of certain objects, the vast mass of public feeling. They therefore bring their particular enterprises before the public eye, and press and urge them by arguments poured into the public ear. Now, I ask, Sir, is there no danger in all this, with respect to the state of their own hearts? In constructing arguments for the public ear, is there no danger of studying merely *to teach?* In the anxiety which they indulge, that their measures should produce a precise effect on public feeling, are they not in danger of failing to bring the subject home to the actual state of their own hearts? And thus, while they husband well the vineyards of others, neglect their own—their arguments and appeals resembling substances thrown from the shore, to exert all their influence and produce all their effect in another element.

Private Christians, the members and directors of charitable associations, must guard against the decay of benevolent feeling, and must labor to promote that feeling; not merely by a frequent and solemn consideration of their dangers; not merely by speaking often to one another; not merely by often meeting to contemplate together the fields for christian enterprise spread before them—fields white and whitening to the harvest; but by connecting feeling with practice. All their desires must not be accomplished; all their cares and anxieties must not be exhausted, in securing any degree of success whatever to their efforts on others. Habits of feeling are formed and maintained, more, vastly more, by action—steady, persevering action, than by all other means. Feeling that is carried out into habitual action will not decay.

But, Sir, Christians are not living barely for the culture of their own virtue. *They mind the things of others.* And should not the members and directors of our charitable associations be ultimately seeking with respect to others, and especially those whom they relieve and aid, to bring them to the permanent exercise of a benevolent heart? Selfishness constitutes the weakness of our world, with respect to the commands of God and the institutions of religion. When aid is so ministered as to increase this weakness, positive injury is done. And, Sir, may not aid, and with the very best intentions too, be thus ministered? May not this be done by the almoners of that bounty which it is the direct object of this society to distribute? If I am not mistaken, this is one of the dangers against which Domestic Missionary Societies are especially called upon to guard. We propose, Sir, to furnish aid to feeble churches and congregations, in obtaining the stated ministrations of the gospel. Of such churches, as appears from the report which has been read, there is an appalling number within the territory of this society's operations. Now, Sir, in what manner shall aid be extended to these churches by this society, to do them the most good? I reply—in a way to call from these congregations and these churches, the rich & the poor among them, *greater exertions* than they would otherwise put forth. And this, precisely, is the method in which this society has begun to minister its aid. Selfishness, neither in the rich nor the poor, has yet been ministered to by its operations. This society, Sir, in promoting to the utmost, benevolence in the churches, weak and strong, will do nothing to encourage disaffection, or to promote division. It will not, in a single instance, bleed the strong into weakness, for the sake of pouring blood into the veins either of the feverish or the consumptive. No new congregations will be formed within the reasonable bounds of old ones—their centres to be apart by the breadth of some river or base of some hill; *the one,* for the sake of perpetuating division, *to be a little more presbyterian or congregational than the other.* No; harmony by the legitimate tendency of this society's operations, will be promoted; the growth and strength of the small and weak hastened; and a delightful and efficient region of country added to that host already engaged in the holy work of evangelizing the world.

In view of these considerations, I very cheerfully present the following resolution:

Resolved, That the situation of one hundred and three towns within the territory assigned to the operations of this society, containing one hundred and seventy thousand souls, in which churches are either unsupplied or unorganized, demands the prayers and aid of the christian public.

For the Western Recorder.

DUTIES OF CLERGYMEN.—*NO. IV.*

MR. EDITOR—I my last, I considered the practice of parochial visitation, chiefly as it serves to induce the hearers of a preached word, to form correct habits of self-application. But there are other advantages which remain to be considered.

1. Every clergyman who maintains the practice in question, learns his special need of divine assistance, and is induced to be frequent and earnest in the duty of secret prayer. He cannot continue to neglect this duty in the least degree, without suffering severely in consequence. He will become irresolute; he will be assaulted with temptation; his visits will become profitless. These results of his unfaithfulness will be evident to himself; he will readily trace them to their true source, and find his only remedy in again repairing in earnest to a neglected closet. This must be, of itself, a great blessing both to a minister and people. A minister who is eminently a man of prayer, will not knowingly be unfaithful in other duties; and a faithful minister will save his own soul and the souls of others.

2d. By constant christian intercourse with his people, as well as by social and secret prayer, the preacher's own spirituality will be greatly heightened. He comes directly out of his closet, as he enters upon his work. His heart seems to kindle spontaneously, while he communes face to face with the brethren whom he loves. He has leisure on his way for reflection; and while he is "musing, the fire burns" within him. Sin strikes him with peculiar abhorrence, when he sees it embodied and displayed before him. The conduct of sinners makes him feel the dreadfulness of their state. The scenes of eternity become almost like present realities. Heaven and hell approach near to his view; and the burthen of souls that are ready to perish is thus laid to heart. Besides this, he will meet with many obstacles which try his patience, put his perseverance to the test, call forth his self-denying efforts, and lead him to look beyond the friendship or affection of this world for his support. All this, if he perseveres in his undertaking, will be unavoidable; and it will necessarily render him more heavenly minded, more deeply devoted to the cause, and of course more successful in winning souls to Christ.

3d. This heavenly mindedness, prayerfulness, and intimate practical acquaintance with the people of his charge, will furnish the minister with ample themes of pulpit discourse, and at the same time assist him in giving a proper developement to his themes, and help him to enforce them with a right spirit.

In the history of a revival of religion, we see this principle in full and powerful operation. This revival, perhaps, had been immediately preceded by a state of indifference and inactivity. If the spirit of the world had not absolutely pervaded the church, there had been at least much slothfulness; and all had been seeming by their conduct to say, as did the Jews of old, "the time is not come, the time that the Lord's house should be built." The preacher had laboured hard to "bring forth things new and old" from the *interior of his study;* his hearers had criticised his manner—complained of his barrenness, or praised his ingenuity; and all classes of them, perhaps, had been somewhat improving in speculative orthodoxy. The latter, however, was not finding its way to the heart either of saints or sinners. Both might have been seen to unite in admiring the exterior beauties of a system, in measuring its exact proportions, and dwelling upon its symmetry; and both, too, might to some extent, have been unconsciously pluming themselves with this species of sentimentality, as if it had been a pure love of gospel truth. Still there was no stirring among the bones of the valley. All was quietness. Many were lulled to repose by the lovely song of prophecy. There was much regularity, discretion and tastefulness; and these things never before appeared more desirable, or their opposites more disgusting. Topics of experimental religion seemed to be too choice for daily use: professors were walking in such regularity as not to need admonition or reproof; and as for sinners, they were no longer open opposers of the truth. The strength of their carnality appeared to be rapidly diminishing; many of them were becoming almost Christians; and the gentlest touch of that breath which is the life-giving influence of the Spirit, should have seemed to be more than sufficient to endow them with spiritual life.

At length, however, it began to be suspected that there might be some illusion in these appearances. The appearances had too much resemblance to the slumberings of spiritual night. There were at least some important duties that had been greatly neglected. Christians had forgotten the express command to "exhort one another daily." Social prayer had been formal and unfrequent. Secret prayer, the reading of the word, and seasons for special meditation, had been extensively abridged. Sinners had not been dealt with in christian faithfulness; parents had neglected their children, [Note Deut. vi, 7, 8]; and in short, the more inquiries there were made, the more discoveries were brought to light. Christians began to speak often to one another, to repent, and to do "their *first works;*" and sinners became less fond of their society, and more studious of avoiding personal conversation. The elders of the church, one after another, began to awake and converse with their minister, who had previously discovered *from his pulpit* that there was a growing attention among his hearers. All, at length, (with some painful exceptions), began to see that the "Lord's time" *for them to do duty* had fully come, and that it was high time for them to humble themselves before him in dust and ashes, for past delinquency and present barrenness.

This state of things called for special preaching; the topics were ready at hand, and might be suitably enforced and illustrated, without the labour and research of investigation. The preacher was already versed in polemical and didactic theology. The church were awaking, and sinners were trembling. He felt his own strength increase, began to preach with less preparation, and to spend more time in secret prayer and parochial visitation; and the benefits of the change were directly seen. His hearers had listened to his private admonitions; sinners had been sought out of their hiding places and convicted; saints had been quickened and edified; and the preacher himself had renewed his bodily and mental vigour, and was evidently increasing in spirituality. And though as yet there were few if any instances of conversion, the aspect of things had much changed, and the church were expecting a revival.

Now let us stop at this precise point, and ask what single thing has been done, that might with any propriety have been omitted? Circumstances evidently demanded all this, and even more. And supposing that the church and minister, thus far awake, were ever afterwards to regulate their *views of ordinary christian duty* by this standard. We have seen what steps were taken in arriving at this point of influence. Let some of the latest of them be still perseveringly maintained. A faithful perseverance in these, through the divine blessing, would continue to be attended with similar results. Daily christian intercourse, counsel, warning and admonition among brethren, would have a direct tendency to keep religion alive; and the frequent parochial visits of the minister would aid this influence; would secure among the hearers some measure of self-application, and would serve to increase his own growth in grace. His conversations with his people would suggest the topics which needed discussion or explanation in the pulpit; and these same conversations would show him what measure of knowledge should be presupposed, what particular misconceptions should be removed, what objections obviated, what excuses vanquished, what prejudices combatted, and what arguments, motives, illustrations, intreaties and expostulations should be employed.—Things which would have cost him much labour and calculation in his study chamber, would here readily suggest themselves; and many important hints and considerations would here occur to him, which in ordinary cases could be derived from no other source.

Here then we are furnished with *one* example which is directly in point. I am not saying, by any means, that a higher degree of influence is unnecessary; but I am supposing that every lower degree were to be marked with the stigma of declension. Let the preacher here preserve the attitude of a true spiritual watchman. Let him teach, exhort, warn, and admonish, in public and in private. Let him continually stir up the pure mind of his spiritual hearers by way of remembrance. Let him be much in prayer. Let him be vigilant. Let him take the alarm at every symptom of declension from this standard of duty, and manage accordingly. It is evident, that while he maintains this attitude, there will be no paucity of topics, no want of arguments or illustrations that are appropriate; and equally so, that what may be lost as to the accuracy and polish of his pulpit addresses, will be far outweighed in things of higher moment.

I am aware, Mr. Editor, that churches in general do not come up to the standard which has now been contemplated, and that no trifling efforts would suffice to bring them to it. I well know that on the one hand, there is a vast deal of practical antinomianism; and on the other, a strong leaning towards that self-dependence which is equally unfavourable to the growth of practical godliness: And I know, also, that every effort towards bringing the churches up to a higher standard of christian faithfulness, will create a strong fermentation between these two opposite forms of carnality. Some will grow more indifferent and more irritable; and others more rash and censorious; while the individuals who see eye to eye, and join hearts and hands in the undertaking, may be comparatively few in number. All parties perhaps may tremble more or less for the safety of the ark. Some will see goblins and spectres and demons through the mist of surrounding darkness; others will give a fictitious brightness to many things, through the fire of their own kindling, and tremble because all have not a similar gift of sight; while at the same time, it may be difficult to say which party are farthest from the truth. The latter, however, in the present state of the churches, will be the least numerous and the most susceptible of correction; and though their sins and mistakes and indiscretions, as well as those of all their distinguished predecessors, were to be heaped upon the heads of the real friends of reformation, still these latter might expect to prevail, for theirs would be the cause of truth. Their patience might be greatly tried, and their perseverance put to the severest test; but continuing in the right course, they would eventually prevail, for the Lord himself would be on their side. I repeat it, then; let the standard of christian faithfulness be raised and maintained in the way that has now been described, and we shall at least be furnished with *one* example, where a minister may sustain himself amidst the accumulation of his labours. ELIHU.

For the Western Recorder.

EDUCATION.

MR. HASTINGS—The subject of education, which is one of the highest importance to mankind, and which, to the honour of the present age, is rapidly gaining the attention of the public mind, is in my opinion one of extreme difficulty. This needs no other proof than the fact, that the theories proposed have been exceedingly various, and often contradictory. Persons of little experience and very limited attainments may not be backward to prescribe the best mode of education, and to reprobate every other; yet they are as likely to be wrong as right. Let every one, however, offer his opinion, and let him have a fair and impartial hearing. The variety and contradiction which may be witnessed, will serve in a measure to excite the vigilance of the inquirer, and dispose him to rest the system which he shall frame upon some solid foundation.—There are evils, however, attending this free discussion, of which the friends of mental improvement and those of religion ought to be aware. One arises out of that propensity which the advocate of a favourite theory feels, to put down and trample upon every thing that he has been pleased to exclude from his own system. It is an easy thing to give such representations of the faults and defects of old systems, as will make the systems themselves appear absurd and monstrous. The new system, on the other hand, is represented as perfect and faultless. The consequence is, that what has become venerable by age, and has been found eminently useful in experience, is exposed to popular contempt, and therefore in a great measure abandoned, for the purpose of introducing a new plan, which is yet to be tried, and which has in reality nothing to recommend it, but the attractive array which has been thrown around it by its enthusiastic author. It is at length brought to the test, and fails of answering its intended purpose. It must be laid aside, and the old system resumed. But that has been already trampled under foot, and become the object of contempt, and can never recover the influence which it formerly possessed. If this has not already been realized on the subject of education, it is easy to see how it may take place, and how much injury might be done to the improvement of the human mind, by rash and unhappy changes in the modes and systems of education. Another evil nearly allied to this is, that some new theories are founded on sentiments hostile to religion. It is a favourite idea with many of our theorists, that human nature is so free from depravity, that it only wants the method which they would propose to bring it to the highest perfection; that no discipline or restraints are necessary for youth; and that it is only necessary to place proper subjects before their minds, and they will in a short period arrive at the most astonishing heights of natural and moral excellence.

There is one publication which exemplifies both the evils above mentioned, and which I ought to name, because I suspect it has fallen into the hands of many of your readers. It is an article published in the Westminster Review during the last year, and was republished in Utica. I read the pamphlet some months ago; and although it is not now at hand, I shall be able, I think, to notice its most striking features. In the first place, it is a miserable specimen of the English language, and is written in such a style that I should be unwilling to have my children familiar with it; but it sufficiently exemplifies the ignorance which it advocates. The writer speaks of *extinct* languages, which may still be learned after they are extinct. He speaks of the clergy in the singular, as if he believed them to be some individual monster, with many heads. He uses the sublime figure of a man "wielding the state," and various other barbarisms. He has frequent quotations from the Latin, while he affects to treat it with the utmost contempt. I mention these circumstances, to shew what specimens of sense and taste we are likely to receive from the pens of radicals in England, on the subject of educating our children. But these are the smaller faults of the article. It is altogether a tissue of invective. Its representations of the schools in England are caricatures. We are to believe from it that the instructors are nearly all ignoramuses, and so stupid as not to have any understanding of the branches they pretend to teach; that all they pretend to teach is parsing and prosody, and making Latin verse; that youth generally spend about ten years of their life in learning nothing else than prosody rules. We are to believe that there are no useful scholars in England, except those who have been their own instructors, or in other words, who have little or no education; that all the improvements which are made in the arts and sciences are to be ascribed to men who have not learned the languages; that from the arts and sciences thus taught, "all the comforts, wealth and power are derived;" that they (excluding no doubt morals and religion) constitute the business of society. We are to believe, too, that the

clergy (to use his own peculiar language) *is* destitute of common sense and common information, *is* capable of teaching only the languages and theology; that these belong to *its* trade, and that *its* only object is to amass wealth to itself, whilst *it* entirely disregards the common interests of mankind. Now those who know nothing about England, nor learning, nor books, nor the arts and sciences, and who have imbibed the spirit of innovation, will no doubt consider this all gospel, and that it is a pretty good picture of our own country, and of the character of our education. But I am very much surprised that it has any credit with men of more liberal attainments, when I consider that we are indebted for almost all that has been usefully written on the arts and sciences to those who have studied the languages, and in no small measure to gentlemen of the English universities, and even to that outlawed being, the clergy. This blustering reformer has given us no arguments against the languages; the whole is intemperate declamation. He has laid down no plan upon which education might be improved, except to declare war against literature, and rescue education from the hands of the clergy. There is no pains taken to shew that certain other branches of instruction would prepare the mental faculties for their destined employments, either by offering reasons or producing any proper examples. This would be an interesting and useful subject of speculation; but it does not fall within my present undertaking.—My principal object is to inform my fellow-citizens, (if any of them need such information), that whatever the universities may be in England, and whatever improvements might be made on the modes of instruction in this country, the plan pursued in our colleges generally is not intended to train young men to habits of living on wine & beef-steak, and riding in coaches; nor to instruct them merely in syntax and prosody. But if these or any other evils should exist in any of our colleges, let them be distinctly pointed out; and then, if no reformation takes place, let the complaint be made. The conductors of these institutions, on the other hand, are not bound by any principle of duty to adopt the nostrum of every hair-brained innovator. Individual instructors may make experiments upon new plans, in order to ascertain their utility; but surely our old and useful institutions ought not to be at once revolutionised on slight grounds. Improvements should be made indeed with energy, but with caution, and gradually; and it ought to be presumed, that as the means of education are multiplying, our systems ought rather to be enlarged than curtailed. I see no reason for excluding the languages, except the fact that some who are but little acquainted with them are anxious to have education reduced down to their standard. The new system has in substance been tested again and again; for I presume to say, that amongst all the quacks and pettifoggers of the learned professions, there is scarcely one who is a good linguist. It is true, also, that there are some useful men in these professions, who have not pursued the regular course of education; so there are eminent mechanics who have been self-taught. But no sensible man would expect his son to be fitted for professional life without a thorough education, more than that he should be a first rate mechanic without serving an apprenticeship. H.

Religious Intelligence.

From the Recorder & Telegraph.

ABSTRACTS FROM ENGLISH MAGAZINES FOR MARCH.

Padang.—Mr. Evans, with his wife and family, arrived in England in February last, on a temporary return from Padang, for the recovery of his health and that of his wife. Capt. Rogers gave them a free passage. On his departure, Mr. Ward was expected immediately at that station, to supply his place, and set up a printing-press. The mission was receiving great and increasing attention, both from British residents and natives.

Digah.—The cause of the education of native females is still advancing at this station; where, as is intimated in the Baptist Magazine, the *first* effort for educating female children in India was made.

Ceylon.—The latest intelligence from the baptist mission in Ceylon, is gratifying and promising, although much fruit has not yet been gathered there.

New Missionaries.—On the 16th of February, Baron Carlos Van Bulow, a native of Denmark, was ordained to the christian ministry, under the direction of the Continental Society, to be employed in the north of Europe. This society is composed of different denominations, and is attempting to promote the revival of pure religion in the catholic countries on the continent of Europe. Mr. Bulow is expected to make an extensive tour in the north of England, in company with the Rev. S. Drummond, one of the secretaries of the society, before he returns to Norway. The Rev. J. Burton has resigned the pastoral office at Canterbury, and has been accepted as a Baptist missionary to Jamaica.

London Baptist Building Fund.—The object of this charity is the erection of houses of worship for poor churches. The receipts for the year 1826 were abuut $4800.

The Continental Society, mentioned above, in a late appeal to the public, say—"Many pious and devoted followers of the Lord Jesus Christ are ready on the continent, to enter on the work of diffusing the light of the gospel, some of whom have been driven from their homes by persecution for attachment to their Saviour; but none have the means of doing so, unless their expences are defrayed by British christian funds.

Home Missionary Society, England.—The debt of this society to its treasurer, owing to the distress of the country, is about $5800.

Reformation in Ireland.—The great number of conversions from popery in Ireland, has given rise to a society at Cavan for promoting that reformation. Its constitution provides for the use of all suitable means for that end, particularly such as have been found useful; and these have been preaching and the circulation of the bible. Another object is to afford protection to such as abjure the Romish faith. The Evangelical Magazine says—"Political demagogues and jesuitical priests and bishops *may* attempt, by slander and falsehood, the ordinary weapons of the mystic Babylon, to extinguish the reformation; but the spirit of Luther has arisen upon Ireland, and the spirit of delusion and superstition must, ere long, retire from that ill-fated, but still interesting land."

London Missionary Society.—This important and useful society, whose annual appropriations would average about $150,000, has been obliged to dispose of $30,000 of its reserved fund; and yet the expenditures during the last three quarters of 1826, were $40,000 more than the receipts.

Ultra Ganges.—Letters have been received in England, from Dr. Morrison, written on his return voyage, and when arrived near his station. He and his family had suffered from sickness and storms, but more in consequence of a mutiny, which broke out on board the company's vessel in which he sailed. He landed at Singapore, August 24th; but feared he was too late to reach China, that season. Mr. Kidd had gone to Pinang, to supply the place of the late Mr. Ince.—Mr. Medhurst proposed to make a visit to Borneo in 1827, and had Dr. Morrison's approbation.

South Africa.—The Rev. Mr. Kayser has been appointed a missionary from the London Missionary Society, to join Mr. Brownlee in Caffreeland, and with Mrs. K. expects shortly to embark.

Suttees.—The subject of the immolation of females in India, is likely to be brought before Parliament, and also before the Directors of the East-India Company, with petitions that it may be prevented.

Tartary.—Mr. D. Schlatter, who has resided several years among the Nongay Tartars, with a view to impart to them the gospel of Christ, has arrived in London, to confer on the subject with the committee of the Baptist Missionary Society.

Mission to Greece.—The Wesleyans in England have commenced a mission to Greece. Mr. Croghan, their missionary, arrived at Zante, November 23, and hired a house for a year; the lower part of which was to be fitted up for a chapel. He wrote, Dec. 4, that he had friends in that strange land; some who loved the gospel, and hailed his coming with joy. He had been well received by the English officers, and by the Greek bishop.

RUSSIAN BIBLE SOCIETY.

Extract of a letter recently received by the Editor of the Philadelphia Christian Advocate, "from a much esteemed correspondent."

"You have been long aware of the tottering state of the Bible Society in Russia, and will not be surprised that it has now fallen. Its officers have been dismissed, and its operations ceased; but there is a stock of about 200,000 copies of the scriptures in different languages in its stores; and in whatever way they may be hereafter circulated, this incorruptible seed will not be in vain.

"Let me state to you at the same time, a fact, connected with the operations of the Russian Bible Society, while it had existence, in which you will greatly rejoice.—The consequence of an extensive circulation of the word of God in that vast empire, for many years past, has been, to raise up in various parts of it, and to a very great extent, a body of "scriptural or bible Christians," who have renounced the Greek church; and under this denomination associate together, to read and study the holy scriptures, acknowledging this blessed book as the only rule of faith and practice, and observing the christian Sabbath as a day of sacred rest. A considerable effect, I understand, is manifest in the peaceable and orderly lives of the people who are thus separating under the influence of christian truth; and some circumstances have been related which afford a pleasing evidence of truly christian principles operating on their minds. Thus, my dear friend, is the most high God ruling and overruling amongst the children of men, to carry on his purposes of mercy in his own way, cheering us by rays of light in the darkest seasons, and saying to us, "be still, and know that I am God." Let us continue waiting on him, still sowing in hope as opportunies arise, and where his providence directs, assured that it shall not be altogether in vain, however feeble and inefficient the instrument employed may be.

"The effect of the free circulation of the scriptures amongst the Catholics, is beginning to appear in the south of France; in Lyons and the neighbourhood, no less than 1500 Roman Catholics have embraced Protestantism. In some parts of Germany, particularly Wirtemburg, the people meet together in the villages to read the scriptures. In Prussia a good work is said to be going on amongst all ranks; and also in the Canton de Vaud, in Switzerland, where many are brought under the power of the truth.

"Mr. Thompson will probably go to Mexico in the course of a few weeks, as agent to the British and Foreign Bible Society."

COLONIZATION SOCIETY.

The tenth annual report of this society, which has recently come to hand, discloses a more favourable state of things than we had been expecting to receive. The health of the colonists, with the exception of a part of those who had embarked from Boston, "had been well nigh universal and uninterrupted." The colonists generally were *increasing* in health, and finding the climate congenial with their constitutions. The face of the country, also, like that of the southern states, rises continually as one recedes from the sea, and presents a place of retreat for such as have more delicate health. New tracts of land have been purchased. A pure republican form of government is established among the inhabitants. Social order, industry and morality prevail. Religious influence is exerted with success; schools are flourishing; public buildings & fortifications have been erected. In June last, 224 plantations of from five to ten acres each, were occupied by the settlers, and most of them under cultivation. Trade with the Liberians has rapidly increased, and been uniformly conducted in good faith, and to the general satisfaction of the surrounding natives. From January to July, 1826, no less than fifteen vessels touched at Monrovia, and purchased produce to the probable amount of $44,000, African value—realizing to their owners a profit of about $30,000. The colonial government have acquired partial jurisdiction on the coast from Cape-Mount to Tradetown, a distance of one hundred and fifty miles. Two handsome churches have been erected by the colonists; they have a library of twelve hundred volumes, fitted up as a sort of reading room, which is also to be stored with natural curiosities, as an African museum. The interests of education are advancing; but there is a want of teachers in the higher branches. The colonists are increasing in favour among the natives; and they have given a sensible check to the slave trade within the circle of their influence, though there is much reason to fear that this odious traffic, *on the whole*, is not diminishing.

"Of the events which have occurred in the United States during the year, favourable to this institution, the managers derive much encouragement from the increased circulation of the African Repository and Colonial Journal; the foundation of the Kosciusko school in New-Jersey, one of the prominent objects of which is to qualify young men of colour for usefulness in Liberia; from the more general approbation with which the society is regarded by free people of colour; from the amount of contributions which were collected on the last anniversary of our national independence; from the favourable reports of their agents in different sections of the country; from the numerous auxiliary societies which have been formed during the last season; and from the high appreciation which the objects of the society have received, especially by the citizens of the western states.

"The Managers have addressed a circular to the clergy of the United States, soliciting their friendly exertions in its behalf. "Obliged," they say, "to depend, at present, upon the charities of their countrymen, they cannot but hope, that you will be pleased to bring the claims of their cause before your congregations on the Sabbath which shall immediately precede or succeed the anniversary of national independence, and invite contributions for its benefit."

Letter from Mr. Brewer.—In a letter we have seen from Rev. Mr. Brewer, written while he was at Malta, and just as he was about to embark for Smyrna, the writer says of the missionary presses in that island, that "Mr. Temple has printed *three millions* of pages of tracts, and issues annually about half as many as Mr. Jowett. Mr. Wilson, of the London Missionary Society, prints in Italian and Greek about as extensively as Mr. Temple. He adds—Mr. Wilson is a very industrious man, has prepared an unpublished grammar of modern Greek, and is doing considerable for the religious instruction of the mixed population of this island. One or two Wesleyan methodists are resident here, with the latter object principally in view." Mr. Brewer states the number of Jews at Smyrna to be about ten thousand; and the number of the same people at Salonica, Constantinople, &c. to be one hundred thousand. Mr. Brewer, it will be recollected, has the Jews principally in view in his mission.—*N. Y. Obs.*

Foreign Missions.—The auxiliary Society of the Old Colony held its second anniversary at Plymouth, April 25. The report was read by the Secretary, Rev. D. Hemmenway, of Wareham. The other exercises were conducted by the Rev. Messrs. Shaw and Eaton, of Middleboro', Holmes, of New-Bedford, and Jenks and Anderson, of Boston. The O. C. Association of ministers had a meeting in connexion. Sermon by Rev. O. Cobb, of Rochester, from John xv. 2. A number of persons, fruits of the present revival at Plymouth, were admitted to the church, and the Lord's supper celebrated. The amount of collections from the several associations exceeded $1100.

South America.—The Philadelphian informs, that a letter has been received from the Rev, W. Torrey, who left New-Castle, Del. in November last, for Buenos-Ayres. It is dated at Monte-Video, Feb. 26th. He arrived there January 29, in safety, having encountered a severe gale in December.—At Monte-Video, there is nothing like Protestant worship. He had been treated with great kindness by a few families, with which he had become acquainted. He expected to set out in a few days for Buenos-Ayres, by land.

Extracted for the Recorder & Telegraph, from a letter of Mr. Levi Chamberlain to one of his friends in Boston.

"*Honoruru, June* 16, 1826.

"Our little church has been enlarged, as you will have heard. Several times we have had the happiness of sitting down with those whom we rejoice to call brothers and sisters, and who we trust are truly so, in the Lord, by regeneration. A few years ago they were stupid idolators, and the devotees to the most abominable vices; but they are washed, but they are sanctified, but they are justified, in the name of the Lord Jesus, and by the Spirit of our God.

"Could you have seen the interesting group forming a circle in front of the communion table, coming forward to receive the ordinance of baptism, your heart would have been filled with joy and gratitude."

Proceedings of the first ten years of the American Tract Society instituted at Boston.—This volume contains 265 pages, and neatly bound, is now for sale at the society's depository, Hanover church, Boston, at the very reduced price of 25 cents per volume. It contains an account of the origin of the society, a list of the original donors, the first ten annual reports entire, a list of the tracts as they were adopted from year to year, extracts from the correspondence, showing the want of tracts in many parts of our country and the world, the eagerness with which they are sought after and read, and many facts illustrating their usefulness, together with a brief view of the operations of the principal tract societies throughout the world.—Every minister of the gospel, and every private Christian, who receives this volume, will find it a valuable accession to his library.—*Am. Tract Mag.*

Call for Tracts.—In consequence of the letter from Ceylon, mentioned in our last, the directors of the American Tract Society solicit donations, for the express object of supplying the American missionaries in India with tracts.

Sunday Schools.—The Massachusetts Sabbath School Union have commissioned twenty-four young gentlemen as agents, to visit most of the towns in this commonwealth, for the purpose of establishing Sabbath schools, and Sabbath school libraries and societies, of visiting and encouraging those already established, and of awakening in every suitable way, a deeper interest in the religious instruction and spiritual welfare of the rising generation. They have already commenced their labours, and it is believed they will meet with the prompt and efficient co-operation not only of ministers, but of all the friends of Christ.—*Rec. & Tel.*

The eleventh anniversary of the New-York Sunday School Union Society was celebrated in that city on the 8th inst. Above seven thousand scholars marched in procession to Castle-Garden, where the exercises of the day were performed in a highly satisfactory manner.

Revivals.

Things to be Avoided.—This phrase seems to be the favourite motto of many at the present time; and so far it is well. But who are the persons that are thus employing it; and what part have they acted during the great revivals with which the land has been visited? These questions, profitable as they might seem, we shall not presume to answer. Dangers there doubtless are at all times; and more especially so in seasons of revival; these have been pointed out and exposed, from time to time, as they seemed to occur. In the commencement of the work there was great danger that Christians would not "awake out of sleep;" that they would not deeply humble themselves for past unfaithfulness and present barrenness; that some who were sleeping might dream of being awake, and thus judge of many things through a false medium; that some would not at all come up to the help of the Lord against the mighty; that many would be timid and fearful—regarding the conflict dubiously at a distance—sometimes advancing with trembling steps, when they saw symptoms of victory—at others quickly receding at the appearance of a sudden onset from the enemy. There was danger that all would give too much heed to flying reports, and that wrong inferences would be drawn from these reports; that those who had in reality kept themselves aloof from the work, would censure the want of conduct or courage or faithfulness in others. And many of these things, which should have been avoided, have actually taken place, to the great hindrance of the cause.

But what particulars should be *pointed out now*, as things to be avoided? Shall we point out present dangers, or dangers that are past, or are yet to come? What dangers, too, should now have the greatest prominence in our catalogue—those which possibly may come, or those which already threaten us with desolation? A man may repair his summer house in the depth of winter; he may be apprehensive of a flood, when every thing is bound up in relentless frost; he may complain of the derangement of his farming utensils, when the snow is drifting him in on all sides, and threatening him with immediate danger and suffering. These things he *may* do. But if at the same time he were nearly destitute of fuel and food, and knew not how these should be obtained, all will see that he might find more appropriate matters of employment and apprehension.

The application is easy. The dangers at the present time are many and pressing; but they relate chiefly to the subjects of improvidence and slothfulness. And of all the things which are *most* necessary to be avoided at this time, *we* should point out that of overlooking or depreciating the great work which God hath wrought in the midst of us; and yielding to the insinuations of worldly-mindedness, sloth, spiritual pride and unbelief. Here is immediate danger of a fearful aspect; and there is great reason to suspect that what we may thus fear is actually coming upon us. Here is the proper field for the exercise of vigilance. Unbelief, in its ever-varying forms of doubting, presuming, disputing, cavilling, and censuring, however it appears, let the monster be resisted by the shield of faith. Let Christians be circumspect, humble, meek, faithful, vigilant and persevering, for the times require it; and above all, let fervent and unceasing supplication be offered to the God of all our mercies, that his heritage in the midst of us be not laid waste.

From the Christian Secretary.

THE REVIVAL.

The following interesting narrative was communicated to the writer in a distant part of the Union. While it exhibits the mysterious dispensations of providence, it should teach Christians, that God's ways are not as our ways, and that it becomes us to be resigned to that Being, who worketh all things after the counsel of his own will:—

In the town of B——, in the eastern part of New-England, was a large church, blessed with the faithful dispensations of truth, and which had in times past enjoyed many seasons of the Lord's presence; but for five years previous to the occurrence here noted, the ways of Zion seemed to mourn, while few came to her solemn feasts. Languor and lukewarmness prevailed among professors, and multitudes were making gods to save them of those things that perish. In the midst of this spiritual desolation, a young man, who had been the child of many prayers, and the subject of many solemn convictions, returned from a neighbouring town, filled with joy and peace in believing, and abounding in hope thro' the power of the Holy Ghost. He was a youth universally beloved and esteemed by his acquaintance, for mildness of disposition and gentleness of manners, and his powerful exhortations seemed for a time to carry conviction to the hearts of our hearers; yet the cloud of divine blessing was suspended, and after some weeks' stay in his native place, and while many were expecting him to unite with the church, and looking forward to his future usefulness in life, he expressed a belief that his work was done there, and prepared to make a voyage to a more southern state, with the double view of bettering his worldly circumstances, and recommending a Saviour to lost men, wherever the providence of God should call him. After many ineffectual endeavours to detain him, his pastor and friends gave him the parting hand with many tears, and strong cries to God for his preservation and prosperity. But that God who seeth not as man seeth, had prepared for him a watery grave; and through this providence as an instrument, salvation to many of his acquaintance and friends. He embarked with as much cheerfulness as he could assume, and after a week's sailing with prosperous winds, a sudden gale came across his track, and laid the ship an unmanageable wreck upon the water. Being now conscious that his end was come, and while driven at the mercy of the waves, he pulled a piece of paper from his hat, and hastily wrote the following farewell to his absent friends:—"My father, adieu! I went from home, praying that God who blessed Jacob in going from his father's house, to bless me; but he has seen fit in infinite wisdom to meet me in judgment, and may his will be done. The flood of eternity rolls before me, and in a few minutes I shall be in it. Charge those of my acquaintance who heard my testimony for Jesus, to be ready to meet me at the judgment seat of Christ, where I shall shortly appear, to be clothed in the robe of his righteousness forever. Adieu."

Death under any circumstances is the king of terrors, but greatly appalling must be such a scene as this. In the agony of the moment he folded the paper, gave it to a fellow sufferer, and was swept into the sea. After many scenes of protracted suffering, the survivors were rescued, and according to his request the dying farewell of the pious youth was transmitted to his father. In the providence of God, it was received just in time to be published to a full meeting of his youthful friends, who were doubtless at the time wishing him safety, joy and felicity. Who shall describe its effects upon the audience? It was attended by the mighty power of God. The language of the wretched father was—"My son, my son, would to God I had died for thee!" And in vain did the man of God attempt to address the assembly, already dissolved in sorrow and lamentations. Suffice it to say, a revival of religion in a most remarkable manner followed, and many who began from that providence to think upon their latter end, found peace in believing; and have been for a number of years ornaments to the christian profession. ISAAC.

Berkshire County.—The eastern papers still speak of the revivals in Berkshire county as increasing in almost every instance; and the work continues also to extend itself.

Amherst College.—This institution is now named among the favored colleges. The work has but recently commenced, and it is regarded with trembling and prayerful interest.

WESTERN RECORDER.

UTICA: TUESDAY, May 15, 1827.

Anniversaries.—The last New-York Observer is filled with accounts of the proceedings at the late anniversaries; and the "highest expectations which had been formed" respecting them appear to "have been fully answered.—The assemblies have been larger, the reports more interesting, and the addresses not less so, than in any former year." As the Observer did not come to hand till yesterday, we must defer the details till our next.

Parochial Visitation.—We invite the serious attention of our readers to the remarks of "Elihu," contained in the last and present numbers of the Recorder, on the influence and necessity of parochial visitation. This branch of his subject is still under discussion; and from what we have yet seen of it, it seems difficult to see how his positions can be controverted. The Recorder & Telegraph is also favoured with a correspondent who possesses a kindred spirit. The following is one of his illustrations:—

"Rhetoric may awaken attention; reasoning may produce conviction of the understanding; but *truth*, the truth as it is in Jesus, will alone subdue the heart. Of this I have no doubt. But experience fully justifies the conclusion, that even truth, as it is preached on the Sabbath to mixed assemblies, fails to produce the desired effect in a great majority of instances. The reason may be given. The stateliness of a sermon—its length and general character, prevents a *personal* application. The multitude who hear it is another reason. Does the preacher address a thousand persons, the sermon, by most, is regarded as an address to a thousand,

and *one* individual appropriates only a small part of it. Remove the assembly to a lecture room, and reduce the number one half, and you will see the application of the principle mentioned. Now let the preacher take his stand in the midst of one hundred persons, and speak to them, and each one will feel himself more particularly addressed. It is *individuality of application* that renders truth effectual. Hence a minister who understands this will carry out the principle, and will visit families and converse with each one *personally*. Where this is done affectionately and faithfully, a visible effect will be produced."

These are precisely the sentiments of Elihu, as far as they go. We hope the subject will be thoroughly investigated, in the spirit of christian meekness and fidelity.

Biblical Association.—It appears from the Vermont Chronicle, that an association of ministers has been formed near that place, (Bellows Falls), for the purpose of mutual assistance in studying the original scriptures, "the Hebrew or Chaldee of the Old Testament, and the Greek of the New Testament." The meetings are to be held once in two months, at which times there are to be written translations, exegeses, &c. presented by at least two of the members.

Monthly Concert.—A correspondent of the Recorder and Telegraph has the following remarks:—

"One great reason why Christians do not *feel* more when they pray for a world of wretched sinners is, that they are in want of *facts* on the subject. I am persuaded there is a far greater degree of ignorance among Christians with regard to this subject, than is generally supposed. Not long since, I told a christian man, who lives not forty miles from Boston, that above 600,000,000 of our race were yet enveloped in pagan darkness, and he was astonished. He never had had any idea that such a vast proportion of mankind were without the light of the gospel. Present facts to a man, and if there is a christian soul within him, he *must feel*, and feeling, he will *pray and act*. Even in those places where Christians are in general enlightened on this subject, there is still need of the constant presentation of those *facts* which are every day growing in number and extent."

These considerations are immensely important. For our part, we have long thought that it is the *absence of facts* at the monthly concert which has occasioned a partial decline of interest and attendance. The same correspondent above mentioned proposes, that in every church there should be individuals appointed for the express purpose of collecting facts from the whole field of christian operations, assigning to each individual a prescribed portion of the field. This is a good suggestion.

Concert of Sacred Music.—A concert of sacred music was given last Tuesday evening, at the church in Clinton village, by the choir of singers under the direction of Mr. Gookins. The selection was judicious, and the performance very creditable. An address was delivered by Rev. Mr. Brown, of Cazenovia, in which the claims of church music were placed in a commanding point of light. A large number of people assembled on the occasion, and manifested their gratification by an attentive stillness and solemnity.

One circumstance occurred, however, which we cannot fail to mention with pointed disapprobation. The persons in the galleries rushed out of the house in the midst of the benediction, regardless of common decency; thus giving a practical demonstration that a participation in the blessing of God formed no part of their errand in the sanctuary. Such an outrage as this cannot be too strongly reprobated; and yet Clinton is by no means the only place where it is committed. There is every where a large class of church-going people, who seem to regard the benediction as a mere useless ceremony. Is it not high time for this practice to be exposed?

An Oratorio.—A public performance of this description, consisting chiefly of selections from Haydn's Creation, Handel's Messiah, & King's Intercession, was given at the north church in Hartford, Connecticut, by the musical society attached to that congregation, assisted by amateurs from that city and from Boston. Hartford has been long distinguished for its encouragement to the cultivation of this art.

The Theatre.—A correspondent of the last Recorder & Telegraph, who signs himself "A Father," has the following passage:—

"I am satisfied that there is in the community a growing disapprobation of the theatre.—Within ten years the advance has been very perceptible. The long maintained doctrine that it is a school of morals, is now held by very few. The disreputable lives of most of the actors, the scenes of the upper boxes, of the lobbies, saloon, and neighbouring rooms, have poured forth proof to demonstration. The ruin of their fondest hopes has carried to many families, not conviction only, but a broken heart. A very respectable gentleman informed me, that within the circle of his own family connections, three very promising young men had recently been utterly ruined, and their ruin could be distinctly traced to the theatre, as its origin. Another told me, that such had been his experience upon the subject, that though in extensive mercantile business, he felt obliged, painful as it was, to turn any apprentice from his counting room, who attended the theatre. He *could not* trust them. I know other men of the highest respectability, who never take mercantile papers to their dwellings, because of the evil effects of theatre advertisements."

Cure of Drunkenness.—The cure of four inveterate cases of this nature is mentioned in the last Recorder & Telegraph, as a part only of what has recently been effected by Dr. Chamber's medicine. The same paper adds the following letter to Dr. Chambers:—

BOSTON, *May* 1, 1827.

Dear Sir—I enclose fifty dollars, a part of monies received for your valuable medicine.

LOUIS DWIGHT.

Dr. William Chambers, New-York.

Collection in Westmoreland for the Greeks.—We understand that the amount contributed in Westmoreland, Oneida county, in aid of the Greeks, embracing cash, produce, clothing, &c. is $354 17. Such liberality is highly commendable.

The editor of the Recorder acknowledges the receipt of $1, from Miss Frances Tracy, of Whitesborough, as a donation to the American Colonization Society.

Political.

FOREIGN.

The late arrivals at New-York from Liverpool have brought London dates to the 16th of April.

There has been almost a complete change in the British ministry. The papers are full of speculations on the subject. Mr. Canning has been appointed Prime Minister, in consequence of which seven members of the cabinet resigned, to wit:—The Lord Chancellor Eldon, the Duke of Wellington, Lord Melville, Lord Bathurst, Lord Westmoreland, Lord Bexley, (formerly Nicholas Vansittart), and Mr. Peel.—Lord Lowther, son of Lord Lonsdale, also resigned as one of the lords of the treasury.

House of Commons, April 12.—Mr. Wynn moved that a writ of election issue to the borough of Newport, to elect a member in the room of the Hon. George Canning, who had accepted the place of first lord of the treasury. [Great cheering from all parts of the house.] Mr. Wynn then moved an adjournment to the 1st of May, in order to afford time to Mr. Canning to frame his new cabinet. Mr. Tierney objected, saying that time enough had been taken to form a new cabinet, and as it was understood that seven of the old members had *run away*, and nobody knew when they would return, it was not worth while to wait. The adjournment, however, was carried.

The Times of April 11th, says, that Mr. Canning having refused to accept the station of premier, unless with unrestrained authority to form a cabinet, had carried his point, and was perfectly free.

Lord Granville, the British ambassador at Paris, is mentioned for the foreign secretary, and Mr. Scarlett as the successor of the Lord Chancellor.

The stock market on the 11th, was much agitated by the reports concerning the formation of the ministry. Consols opened at $83 1-2, and fell to 83. There are no quotations subsequent to the appointment of Mr. Canning.

The corn duties bill passed in the house of commons on the 12th of April.

A number of names had been mentioned who were to form part of the new administration. The Duke of Clarence was appointed head of the admiralty board; all the members of which, with one exception, were to remain. The Marquis of Anglesea, it was rumoured, would succeed the Duke of Wellington, all of whose subordinate officers, exceeding forty, would retire with him. Mr. Brougham or Sir J. Copely, it was rumoured, would be assigned the chancery; and the Marquis of Lansdown would also constitute part of the administration.

Mr. Huskisson was spoken of as successor of Mr. Peele—Mr. Robinson of Earl Bathurst—Lord Granville of Mr. Canning; and Viscount Dudley lord of the privy seal.

In addition to the resignation of ministers, it is stated that certain of his majesty's household had also resigned, viz: The Duke of Montrose, lord chamberlain; Marquis of Graham, vice do.; Duke of Bedford, master of the horse. The Courier considers this a very extraordinary attempt to fetter the king's choice.

The King is reported as having expressed indignation at the attempt of the tory and high church party to circumscribe his prerogative, and to dictate a cabinet to him. Some of the resignations were made apparently with the hope they would not be accepted, but the King accepted them at once.

The Liverpool Albion says—"The appointment of Mr. Canning has met with the general approbation of the country. This event, for which the public mind had been prepared before it was announced, has, however, produced one of the most extraordinary and unexpected cabinet revolutions that ever has taken place in the political world. The appointment of the right honourable gentleman to the premiership was the signal for seven of his colleagues to send in their resignations to his majesty. But the only resignation for which the country will feel regret, is that of Mr. Peel. This gentleman is said to have thrown up his office from personal considerations alone; and his secession from the ministry is described as having had no connection with the resignation of the noble gang who have deserted their sovereign "at his utmost need," and at a period when the exigences of the country imperiously demanded their wisest counsels and most devoted services."

The New-York Daily Advertiser, after noticing the recent change in the British ministry, adds the following remarks:—"That Mr. Canning would be prime minister, we supposed was a matter almost of course, the moment we heard of Lord Liverpool's disability, for we knew of no other man so capable of conducting the affairs of the nation, nor one whose popularity with the people at large could compare with his. We have lived to see many different individuals at the head of the British cabinet; and though Mr. Pitt was a much greater man and statesman than Mr. Canning, and the only man who could have carried the nation through the trying and tempestuous period of the French revolution, still he was never so popular as his distinguished pupil and friend. We cannot name a prime minister in England within the last hundred years, who was so highly esteemed among the great body of the people, or who had such a faculty of breaking down the opposition, as Mr. Canning."

West-India Trade.—Mr. Canning, in the House of Commons, March 26, laid on the table of the house, copies of the correspondence between the British and United States governments, respecting the intercourse between this country and the British colonies. Mr. Canning remarked, that as a part of the correspondence had been laid before the American Legislature, it was fitting that the whole should be published. These documents being ordered to lie on the table, Mr. Hume asked if the correspondence was final. Mr. Canning replied, that "he conceived it to be final, for he had had the last word." In his last letter to Mr. Gallatin, after remarking that he shall not allow himself to be drawn again into the discussion of topics already more than sufficiently debated, Mr. C. concludes with assurances of the most cordial desire, on the part of Great-Britain, to cultivate the friendship of the United States.

A committee of the House of Commons, has recommended an appropriation of £50,000, to facilitate the emigration to North-America of 1200 families, from the distressed districts of Lancashire, Yorkshire, Renfrew and Lanark.

Portugal.—Dispatches, dated 23d of March, were received in London on the 10th of April, from Gen. Clinton, commanding the British army in Portugal. The brigades remained stationary, and all was quiet.

Greece.—The French papers of the 14th, assert that the Austrian and Prussian ministers at Constantinople, have acceded to certain arrangements agreed upon some time since at St. Petersburg, for settling the differences between Turkey and Greece, and that all the European powers will now be united in demanding the pacification of the latter country. It is said, however, in some advices, that the Turkish government, thinking that its rights of sovereignty are attacked by those propositions, refuses them with boldness, considering them as unacceptable; and the Porte seems to be persuaded, that notwithstanding their menacing tone, the christian cabinets will go no farther except in words.

The Paris papers also give an official account of the defeat of Redschid Pacha, under the walls of Athens. It appears that the Greeks, with a force of 3000 men, had obtained possession of the Pirœus. This so annoyed the Serasker, who was seeking to starve out the garrison of the Acropolis, that leaving 1000 men to watch the citadel, he marched with all his remaining force to attack the new comers. A decisive battle was fought, and aided by a sortie under Col. Fabvier, from the Acropolis, the entrenchments of the Turkish camp were carried, and their forces routed and slaughtered. The steamboat Perseverance is said to have rendered the Greeks great assistance in the battle.

The Turkish bulletin states their own loss at Athens at 2,600 men.

DOMESTIC.

Horrid Murder.—It is our painful lot to announce the cold blooded murder of one of our most respectable citizens, who has fallen by the hand of an unknown assassin. On Monday evening, Mr. John Whipple, while sitting at his writing desk, in a back room of the second story of his dwelling at Cherry-Hill, about a mile south of this city, was shot dead by some one who fired through the window at him. As yet the miscreant is unknown; but it is hoped that the arm of justice will ere long arrest his course. The catastrophe took place at about 10 at night. A gentleman was sitting in the room with Mr. Whipple. When he was shot, he rose from his seat, exclaimed, "My God! what was that!" and made for the door at the head of the stairs, descended a step or two, fell, and instantly expired. The wife of Mr. W. had been in the room but a moment before, and the next time she saw her husband he was a lifeless corpse! Her feelings may be better imagined than described. Mr. W. was an estimable citizen, in the prime of life, and of the most enterprising character.—*Albany D. Adv. 9th inst.*

The Advertiser of Saturday says, that investigations to discover the murderer of Mr. Whipple had been actively pursued by the police department, and there was but little doubt that the mystery would soon be discovered.

Stage Disaster.—Last Saturday evening, as one of the northern stages, belonging to Thorp & Co.'s line, was on the way to this city, with nine passengers, in crossing the bridge over the Moseskill, in the town of Fort-Edward, Washington co. the bridge gave way, when the stage, passengers and horses, were precipitated into the stream, and a man, a woman, and a boy were drowned, together with two of the horses. The former were Irish emigrants, recently landed at Quebec, and had taken passage for this city.—*ib.*

Mail Robbery.—A clerk in the post-office at Canandaigua, by the name of Williams, has been recently detected in stealing money from the mail. He had taken a considerable sum from a letter sent from Buffalo for Albany, which he finally confessed, and restored the money. This is probably not the only crime of the kind he has committed, as it is stated that several letters with money to merchants in Albany, sent from Canandaigua, have not been received. The young man was permitted to escape.

In the ship Pacific, from Liverpool, arrived at New-York last week, Mr. Carter, of the New-York Statesman, came passenger.

Hamilton College.—At the late meeting of the trustees of Hamilton College, the following gentlemen were elected members of the Board, viz: William H. Maynard, Greene C. Bronson, Abraham Varick and Othniel Williams, Esqs. and the Rev. John Keep, of Homer; to fill the vacancies occasioned by the resignation of the Rev. Henry Anthon, The's H. Hubbard, Jonas Platt, Henry R. Storrs and Simeon Ford, Esqs.

Connecticut.—The May session of the legislature of Connecticut commenced at Hartford on the 1st inst. The new Governor Tomlinson, in his message, deprecates the failure of the woollen bill in Congress last winter, and expresses a hope that the subject will be better understood at a future day, and protection be extended to that branch of our manufactures.

From Virginia we learn, says the Democratic Press, that the state of Mr. Randolph's health is such as to preclude the hope of his ever being again able to take his seat in Congress.

The Boston Courier mentions two more instances of the cure of persons who were complete sots, by the use of Dr. Chambers' medicine. Neither of these men have tasted any spirituous liquors since January.

State Boundaries.—The Governor of New-Jersey has issued his commission to John Rutherford, Richard Stockton, Theodore Frelinghuysen, James Parker and Lucius Q. C. Elmer, Esqs. as commissioners on the part of that state, to meet those of New-York, for the purpose of adjusting the long existing dispute as to the boundary line between the two states. In speaking of this subject, the Newark (N. J.) Sentinel says:—"In this renewed effort to effect a most desirable object, we hope a spirit of enlarged and liberal feeling will characterise the deliberations of the commissioners on both sides; and, if possible, this vexatious and often irritating question may be put to rest, by an accommodation equally honourable and satisfactory to the citizens of both states."

Antiquities.—At a late meeting of the corporation of the city of New-York, a letter was read from Mr. Hone, late mayor, enclosing a letter from Capt. Nicholson, of the U. S. navy, stating that he had brought four granite balls from the Mediterranean, which are supposed to be a part of the ruins of Troy, and are designed to ornament the entrance of the park, at the junction of Broadway and Chatham-st. The mayor stated that the superintendent of repairs had received the ornaments. A resolution was passed, referring the subject to a committee, with power to put them up.

Ice Islands.—The Pacific, in her passage from Liverpool, saw immense bodies of ice near the Grand Bank. The floating islands lay along the eastern edge of the bank, in the latitude of about 45 degrees, and between the 49th and 52d degrees of longitude. Several of them appeared to be aground, and in others the motion upon the waves was clearly perceptible. The officers of the ship took the altitude of one, which rose to the height of 244 feet above the sea, in a castellated form, resembling a colossal ruin. Others were in the shape of churches, houses and isolated towers, with the billows dashing furiously around their bases. In many instances, fragments of moderate size, apparently severed from the larger masses, were seen close to the ship. Fortunately the atmosphere was clear, and a vigilant watch was kept upon the bow of the ship by night and day. For two or three days, the thermometer was below the freezing point, and the shrouds were covered with ice.—*N. Y. Statesman.*

The following fact, stated in the N. Y. Mercantile Advertiser, shows the facility with which trade is now carried on with the interior of the country:—A shipment was made from the port of New-York, via New-Orleans, by the ship Illinois, which reached St. Louis, Missouri, and was landed there in twenty-nine days and a half from the time it was taken from the wharf here. The whole distance these goods were forwarded within this time, is about 4300 miles; and it is probable they were delayed at least one or two days at New-Orleans in transferring them from the ship to a steam-boat.

New-York Market.—Price of flour last week—New-York sup. $5 to 5 12—Western, $5 12 to 5 37. Wheat—Northern, 90 to 95 cts.—Western, $1 02 to 1 03. Rye, 70 cts. Oats, 38 to 40 cts.

INSTALLATION.

On Sabbath, 8th of April, Rev. *Nathaniel A. Pratt* was installed as pastor of the Presbyterian church in Darien, Geo.

MARRIED,

At Troy, on the 5th inst. by Rev. Mr. Goodman, *Paul Hochstrasser*, Esq. of Albany, to Mrs. *Olivia Sherman*, of Utica.

DEATHS.

In our last paper, we mentioned the death of Miss *Cornelia Sherrill*, of New-Hartford; but the following obituary notice was necessarily omitted until this week. She was in the 18th year of her age:—

The irreparable loss which her father and younger brothers, as well as a numerous circle of relatives and friends, have sustained by this mournful event, can be estimated only by those who were acquainted with her. No one who knew her could but love and esteem her; and she was valued in proportion as she was known. She became hopefully pious during a revival of religion in this place in the autumn of 1819; and on the first Sabbath in March, 1820, when she was in her 10th year, she made a public profession of religion; and for more than seven years, she has uniformly so lived as to honour her Saviour. To the service of God, during the late revival of religion, she was eminently devoted. In this respect, she followed the steps of her departed mother while she lived on earth. The humble, but ardent and benevolent feelings of her heart, expressed to God in the *family* circle, and occasionally in the *private* meeting, must forbid a desire to restrain our children from prayer on suitable occasions. Had the female voice in prayer been hushed to silence, her father and her nearest relatives would now be deprived of some very pleasing recollections. By her death, the neighbourhood in which she lived, the church of which she was a devoted member, and the Sabbath school in which from her childhood she has been a learner or a teacher, have sustained a great loss. In the midst of severe bodily suffering, and in the view of parting with all that was dear to her on earth, her trust in the Saviour remained unshaken. Her calm and cheerful acquiescence in the will of the Almighty—her lively but humble hope in his mercy through Jesus Christ, and the tender solicitude for the eternal welfare of those whom she was about to leave, which marked her last hours—were highly edifying to all who witnessed the melancholy scene; while they furnished, in connection with seven years in Christ's service, a satisfactory assurance that she was about to exchange pain and mortality for the glories of the heavenly world. To those who are deprived of her society on earth, it is a rich source of consolation to reflect, that she has now, as we trust, joined the society of saints and angels in heaven, and is unspeakably blessed in the presence of her Saviour. That confident state of mind with which some Christians quit this world, does not appear to have characterised her dying moments. An awful apprehension of the condition into which her soul was about to enter, and a humiliating sense of personal guilt, deeply impressed her mind; while a strong attachment to the Saviour, and love to his kingdom on earth, were most conspicuous—the least questionable evidence on a death bed; for exultation and assurance *may* be the effect of delusion.

A few observations taken from her lips during one of the last days of her life, are here subjoined.

When asked if she was in great distress, she answered—"Yes: But my Saviour has endured all this, and ascended to glory. His promises are sure; and he has said he would go and prepare a place for all that love him. O, if I *knew* that I was renewed by his grace—*knew* that I was a child of God—*knew* that I was his, I would willingly leave this vale of tears, and soar aloft to that happy abode, and sing, with kindred spirits, the song of redeeming love." Her father said to her—"We believe you *are* his: Put your trust in him; he will not leave you in this hour of distress." She exclaimed—"O, this deceitful heart! It is of no consequence what my *friends* think of me. I may deceive them, and I may deceive *myself;* but God looks directly on the heart." Soon after this, she said—"O, how I love him!" and at once broke out in prayer, committing herself unreservedly to God, and imploring him to shed upon her the light of his countenance. She entreated those around her to devote themselves entirely to his service. "Do not," said she, "let the amusements of this fleeting world engross your attention." To one of her cousins, she said—"Do you, and E. and S. and all the dear girls I love, go hand in hand in the service of God. Serve him *continually, day by day;* and not serve *him* one day, and the *world* the next; that will never do—no, never. It seems to me, if I were to live my life over again, I should not be so unfaithful as I have been. Remember, J. what I have said to you; and if you wish for the smiles of a Saviour at such a time as this, serve him faithfully while you have health & strength. Put your trust in him. His grace is sufficient for you. O, drink freely of the fountain of salvation. What a poor place would this be to begin the work of repentance. O, what would you do, in such a time as this, without an interest in the Saviour? What comfort would all this world afford me in such an hour as this?" At another time, to those around her, she said—"Do, all of you, serve God; give him the best of your days; give him the undivided affection of your hearts; and then he will sustain you in the last conflict. I *know he will*, because he has said—My grace is sufficient for you." "Tell," said she, "dear brother J. I hope he will serve God, and enjoy the light of his countenance, and not walk in darkness. Tell him to trust in Christ. But why don't *I?* I have thought I enjoyed some precious seasons of communion with my Saviour, and I will put my trust in him *now*. O, to be with Jesus, and my dear friends that are with him, is all I want; for then I should be free from sin. But if I should get well, I fear I should do little but sin against him. Dear Saviour, *I do give away myself to thee.* Lift upon me the light of thy countenance." Not long after, she said—"It is better to go to the house of mourning than to the house of feasting. I wish Mr. —— would preach from that text; It would do good." When told that she had better try to get some sleep—that it would hurt her to talk so much, she said—"I know that it fatigues me; but this is the only time I shall have to exhort my friends. I shall soon sleep on Canaan's happy shore. I don't wish to sleep any more here. How thankful I ought to be that I have my reason. My dear mother did *not;* she could not speak. Poor Mr. ——, he had no hope. And who makes me to differ?" Casting her eyes around, she said—"I have many kind friends around me, that would be glad to afford me relief. I thank you all. My help is in none but God. When our dear Saviour suffered for our sins, his Father—his *Father* hid his face from him, and all his *friends* forsook him." She desired one of her cousins to take her class in the Sabbath school. "Do," she said, "tell those dear little girls to remember their Creator in the days of their youth; and if they expect his smiles upon a dying bed, they must devote their best, and all their days to him. Then, hereafter, they will be so unspeakably happy as to see him face to face, and to unite with Abraham and Isaac and Jacob, and the prophets, in singing the song of Moses and the Lamb forever and ever." On Friday, the 4th inst. a few minutes after 3 o'clock, P. M. her Redeemer received her into his rest.

In Deerfield, on the 8th instant, Miss *Sally King*, youngest daughter of Mr. James King, aged 27. For several years she had professed the religion of Jesus. She honoured it in her life; it supported her in sickness; it consoled her in death, and we hope gained her admittance into those blest mansions which Christ has prepared for those that love him.

At Batavia, on the 2d inst. *Jacob S. Otto*, Esq. late local agent of the Holland Land Company, aged 50.

In New-Haven, Miss *Sarah Parsons*, aged 17. Returning home one evening after dark, she was seized and carried a short distance, by her brother, with a frightful looking mask on his face. What was sport to him, however, proved death to her, as she survived the shock but two days.

In Sharon, Mass. Mrs. *Deborah Gannett*, aged 67. She was a "soldier" of the revolution, having served with more than ordinary reputation as a volunteer, in male attire, for three years. She was twice dangerously wounded, but preserved her sex undiscovered. Soon after the war, she resumed the sphere of her own sex, was married to Mr. Gannett, a respectable farmer, and has left a reputable family of children.

In Windsor, Vt. *Alden Spooner*, Esq. aged 70. He was the original proprietor of the Vermont Journal, and was the first to establish a printing-press in that state.

In Montgomery, Orange co. on the 2d inst. Rev. *Jesse Fonda*, pastor of the reformed Dutch church in that place. He was in the prime of life, a faithful labourer, and tenderly beloved by his people.

At Tranent, Eng. on the 15th October last, *Helen Manners*, and on the 16th, *Andrew Edmond*, her husband, each of them at the advanced age of 80 years. They were born in the same year and in the same month, and were baptised on the same day. When married, they were each of them 22 years of age; they lived together 52 years, died within 24 hours of each other, and were interred in Tranent churchyard on the same day, and in the same grave.

Clothing Ware-House.

Lemuel D. Meacham,

TAILOR, DRAPER & MERCER,

(*Late of the firm of Lee, Lyon & Meacham*),

RESPECTFULLY informs his Friends and the Public, that he is now opening, at 420, North-Market street, ALBANY, (one door above the Mechanic's & Farmer's Bank), an elegant and most extensive assortment of extra, and super, and velvet

Cloths and Cassimeres,

of every fashionable colour; together with a very choice selection of plain, striped and figured Valencia, Marseilles and silk Vestings; which he will make to order in the most approved style. Also, Gentlemen's Garments of the first quality will be kept, ready made; together with a great variety of Suspenders, Cravats, Collars, Stiffners, Stocks, Gloves, Russian Belts, and every article suited to his business, which will be sold cheap! cheap!! cheap!!! for cash.—Those wishing to purchase any of the above articles, will find it to their advantage to call before they purchase elsewhere.

May 15, 1827. 20w4

NO. 62,

GENESEE-STREET, UTICA.

Shearman & Thomson's

CARPET and LEGHORN HAT

WARE-HOUSE.

ALSO, every description of *Fancy & Staple DRY GOODS*, wholesale or retail.

Utica, May 1, 1827. 18

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

Clinton Female Seminary.

THE summer term of this Institution will commence the 24th of May next. The School is still under the direction of the Misses ROYCE and Miss L. FISH. Terms as usual. Music continues to be taught by Miss Eliza S. Mitchell, of New-York. Tuition, with the use of the Piano, exclusive of other branches, $12 per quarter. A course of Botanical Lectures is expected the ensuing Summer. 17w6

Clinton, Oneida co. April 21, 1827.

Select English School.

THE Subscriber will open a SCHOOL in the room adjoining Mr. *Charles Bartlett's* school-room, on the first of May next. Those who wish for information concerning his ability to instruct, or his terms of tuition, are referred to Mr. CHARLES BARTLETT.

NEWTON BARTLETT.

N. B.—Number of scholars not to exceed 25.

Utica, April 27, 1827. 16

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the Connecticut Mirror.

A RAINY DAY.

It rains. What lady loves a rainy day?
Not she who puts prunella on her foot,
Zephyrs around her neck, and silken socks
Upon a graceful ankle; nor yet she
Who sports her tassell'd parasol along
The walks, beau crowded on some sunny noon,
Or trips in muslin, in a winter's night
On a cold sleigh-ride, to a distant ball.
She loves a rainy day, who sweeps the hearth,
And threads the busy needle, or applies
The scissors to the torn or threadbare sleeve;
Who blesses God that she has friends and home;
Who, in the pelting of the storm, will think
Of some poor neighbour that she can befriend;
Who trims the lamp at night, and reads aloud,
To a young brother, tales he loves to hear;
Or ventures cheerfully abroad, to watch
The bedside of some sick and suff'ring friend,
Administ'ring that best of medicine,
Kindness, and tender care, and cheering hope;
Such are not sad, e'en on a RAINY DAY.

JOHN BUNYAN

Died in London, August 31, 1688. COWPER thus celebrates and immortalizes him and his "Pilgrim's Progress:"—

"O thou, who borne on fancy's eager wing,
Back to the season of life's happy spring,
I pleas'd remember; and while mem'ry yet
Holds fast her office here, can ne'er forget;
Ingenious dreamer, in whose well-told tale
Sweet fiction and sweet truth alike prevail;
Whose humourous vein, strong sense, and simple style,
May teach the gayest, make the gravest smile;
Witty, and well employed, and like thy Lord,
Speaking in parable his slighted word;
I name thee not, lest so despis'd a name
Should move a sneer at thy deserved fame;
Yet ev'n in transitory life's late day,
That mingles all my brown with sober grey,
Revere the man whose Pilgrim marks the road,
And guides the Progress of the soul to God."

Miscellaneous.

From the New-York Daily Advertiser.

SOUTHERN RUSSIA AND GEORGIA.

The last number of the Quarterly Review contains an interesting article, under the general title of "*Travels in Southern Russia and Georgia.*" This article is founded on a work recently published by Mr. Henderson, agent of the British and Foreign Bible Society, and another by the Chevalier Gamba, the French consul at Tiflis. The regions described by these gentlemen being in a great measure new to us, we have examined the article in the Review with more than ordinary gratification. The descriptions of the countries, the characters of the various governments, and of the inhabitants, are interesting in an uncommon degree, particularly from their novelty. The regions over which the travellers passed, are generally within the immense limits of the Russian empire, and furnish a striking, and in the opinion of the reviewers, a favourable exhibition of the influence of that vastly extended and energetic government. "We cannot conclude," say they, "without saying that the perusal of these two works, from the pens of two apparently impartial and dispassionate men, must, we think, leave on the mind of the dispassionate reader an impression highly favourable to the Russian government. So little does there appear of what Englishmen think of, when they hear the mention of *despotic* power, jealousy, and unnecessary interference in private concerns, that on the contrary, a spirit of forbearance, of kindness and consideration, is every where manifested towards those who have sought protection under the imperial crown."

The following passage from the Review, contains a fine description of a very delightful country:—

"The whole country of Georgia is so beautifully diversified with grand mountain scenery, gradually spreading out into hill and dale, that some of the old travellers thought they had discovered in it the garden of Eden. The climate is equally favourable to the growth of fruits, grain and esculent plants, and to the human constitution. The sky is almost always clear and serene, the rain being chiefly confined to thirty or forty days in the year. In summer, on the plains, the thermometer usually stands at about 78 to 84 degrees, rising occasionally to 90. The winter there scarcely continues two months, during which the thermometer seldom descends below 40; however, every possible degree of temperature, down to perpetual frost, may be had on the sloping spurs of the Caucasus. The hills and the ravines are covered with the finest forests of oak, beech, elm, chesnut, walnut, ash and lime trees; many of them entwined by vines growing perfectly wild, and loaded with vast quantities of the finest grapes. Most of the cultivated fruits of Europe, such as apples, pears, peaches, plums and cherries, are found growing in the forests in a state of nature. The black and white mulberry grow without culture; and Iberia was famed for its silk, long before this valuable article was brought into Italy by the two Persian monks, in the reign of Justinian. Cotton and flax grow spontaneously on the plains near the Caspian; and rice, wheat, barley, millet, sesamum and madder, are raised with very little culture. The pasturage of the vallies is excellent, and the rivers are full of fish, but being mostly mountain torrents, are unfit for internal navigation. Honey of the finest kind is collected from bees' nests in the crevices of rocks and hollow trees, and their wax supplies no inconsiderable article of trade. In short, nature seems to have lavished on this favoured country all that can contribute to the comfort and happiness of a peaceable and industrious population."

PRESBYTERIANISM.

The Literary and Evangelical Magazine, in giving an account of a meeting of the Presbytery of Winchester, says, "Presbytery had again reason to lament that so few ruling elders, the representatives of the churches, were present at this meeting." It then adds, "The person who will devise a plan that will secure the attendance of these brethren on our ecclesiastical judicatories, will very much promote the interests of the church." The same defect, we believe, is often lamented, particularly of late years.

We are not connected with the Presbyterian church, and may not be competent judges of the nature and cause of her defects, or of the best way of removing them. But we would gladly promote her spiritual interests, by every means in our power. We would suggest, therefore, whether other members of the same church have not met this difficulty, in a late publication, though without the least reference to the suggestion of the Magazine. The committee of the Presbytery of Oneida, N. Y., in connection with their "Narrative of the Revival of Religion" within their bounds, answer the question, "What can be done to sustain and increase the spirit of religion in our churches?" Their 16th proposal for this purpose, is in the following words:—

"The stated meetings of ecclesiastical bodies ought to be more strictly religious. Meetings of our Sessions, of our Presbyteries, of our Synods, and even of the General Assembly, are mere meetings of business, and this business is too often done in the spirit of the world. Our pious people are uninterested, or grieved to see the ambitious and litigious spirit which too often prevails. Were He, in whose name we act, to descend again, and appear in person, and witness our proceedings, could we expect his approbation? Were more time spent in prayer and other religious exercises, our business would be as soon done, and better done, and we should return with a "conscience more void of offence toward God and toward man."

Were this proposal adopted, it might render the meetings of Presbyteries similar to those of Church Conferences in Maine and New-Hampshire; where clergymen and laymen take delightful counsel together, and incite each other to love and good works, in a more efficient manner than has probably yet been adopted in any other kind of meeting in our country.—*Rec. & Tel.*

From the Philadelphian.

THE CONTRAST.

We make the following extract from a *note* in *Plain Fact*, a pamphlet, recently published by a friend of the *Evangelical*, in answer to *Plain Truth*, by an advocate of the *High Church*:—

"Great is the guilt and imminent the danger of those," (forsooth *Presbyterians, Methodists, Baptists, &c.*) "who possessing the means of arriving at the knowledge of the truth, negligently or wilfully continue in a state of separation from the authorised ministry of the church," (*that is, the ministers of the episcopal church*), "and participate of ordinances administered by an irregular and invalid authority," (*Presbyterians, Methodists, Baptists, &c.*) "wilfully rending the peace and unity of the church, by separating from the ministrations of its authorised priesthood," (*episcopal ministers*). "Obstinately contemning the means which God, in his sovereign pleasure, has prescribed for their salvation, they" (Presbyterians, Baptists, Methodists, &c.) "are *guilty of rebellion against the almighty* Lawgiver and Judge; they *expose themselves to the displeasure of the almighty Jehovah*, who will not permit his institutions to be violated with impunity."—Bishop Hobart's Companion for the Altar, p. 204.

Now, as a set-off to this high toned denunciation, by those whom a distinguished Archbishop of the English church characterizes as "iron hearted men," I will simply quote the words of two other bishops. "The reformed churches," says Bishop Hopkins, speaking of the Lutheran and Presbyterian churches on the continent, "observe different customs one from another, and yet they inviolably hold communion together, and we with them. The Gallican, Belgic, Helvetian and German churches reject us not, nor we them. For my part I freely profess, that were my lot cast among any of the reformed churches beyond the seas, I would presently join in with them." ("ON THE TEN COMMANDMENTS.") p. 131—3. "Let those ill-invented terms," says Hall, Bishop of Chester, "whereby we have been distinguished from each other, be swallowed up in that name which would lead us hand in hand to heaven, the name of CHRISTIANS. If my stomach, or any of yours, rise against the name of brotherly communion, which may consist with our several principles retained, not differing in substantials, God *take down that stomach.* Why should some, in the height of their zeal for a Liturgy, suppose there can be no service of God but where that is used? Why should others, again, think their piety concerned and trespassed upon, if I prefer, and think fit to use, a set form? There must be abatements and allowances of each other—a coming down from our punctilios, or we shall never give up a good account to God."

GREENLAND DUELS.

But there is one thing the most singular of all, that they even decide all their quarrels by singing and dancing, and call this a single combat. If one Greenlander imagines himself injured by another, he betrays not the least emotion of vexation or wrath, much less of revenge; but he composes a satirical poem, which he repeats so often with singing and dancing in the presence of domestics, and especially the women, that they all get it by memory. Then he publishes a challenge every where, that he will fight a duel with his antagonist, not with a sword, but a song. The respondent betakes himself to the appointed place, and presents himself within the encircled theatre. Then the accuser begins his satire to the beat of the drum, and his party in auditory back every line with the repeated *amma aiah*, and also sing every sentence with him; and all this while he discharges so many taunting truths at his adversary, that the audience have their fill of laughing.—When he has sung out his gall, the defendant steps forth, answers the accusation against him, and ridicules his antagonist in the same manner, all which is corroborated by the united chorus of his party, and so the laugh changes sides. The plaintiff renews the assault, and tries to baffle him a second time. In short, he that maintains the last word, wins the process and acquires a name. At such opportunities they can tell one another the truth pretty roundly and cuttingly, only there must be no mixture of passion or rudeness. The whole body of beholders constitute a jury, and bestow the laurel, and afterwards the two parties are the best friends. This custom is recommended to more *refined* nations.—*History of Greenland.*

THE THEATRE.

Opinions of the patriot, J. Quincy. Jun. father of the present mayor of Boston.

When at New-York, in 1778, he attended the theatre one evening, and says of the performances, "I was, on the whole, much amused; but as a citizen and friend to the morals and happiness of society, I should strive hard against the admission, and much more the establishment of a theatre, in any state of which I was a member."—*Memoir, p.* 138.

In Nov. 1774, while he was in London, he wrote thus in his journal—"Went this evening to Covent Garden Theatre; saw the 'Beggar's Opera,' with the farce of 'Cross Purposes.' Shuter acted well the part of Peacham, and the actresses, in several striking elegancies of gesture, voice and action, convinced me that women equal men in the powers of eloquence. I am still further satisfied in my opinion, that the stage is the nursery of vice, and disseminates the seeds of it far and wide, with an amazing and baneful success."—*ib.* p. 233.

SCRIPTURE WELL APPLIED.

MR. EDITOR—You are probably not ignorant of the fact that among some of the people in our country towns, a custom prevails, whenever they have a meeting of friends, instead of giving them a glass of wine, to hand round a mug, a tankard, or a pewter pot, of what they call *tod*, that is, ardent spirits, mixed with sugar and water. On a late wedding occasion, a pious old lady of my parish was present, whose heart had often been wrung with agony by seeing the wretched effects of rum upon her once promising son. As she sat in the circle of friends, the *tod*, in passing round, came to her. "Do drink a little, ma'am," was the *kind* invitation. "Drink!" said she, "no." On seeing the positive manner of her refusal, the same friend said to her, "Then, ma'am, will you please to take it, and pass it to your next neighbour?" "No," said she, "I dare not: "*There is death in the pot.*" (2 Kings, 4: 40.) Death for body and soul both. If others will drink, I cannot consent to be a partaker in the crime, by handing it to them. I'll not touch it." S.

INTEMPERANCE IN CHINA.

A gentleman on arriving at Canton not long since, upon an agency for a mercantile house in this city, expressed his conviction that the trade in opium between the United States and China, was of such a nature that no conscientious person, *acquainted with its effects*, could consistently engage in it. And so late as Dec. 26, 1826, he writes—"I presume not to judge for others, or of others; but if the trade in this article is viewed in its true light, it will be seen to be a curse upon the people of this country, and its industry; daily impoverishing it, and to a degree, that if moral influences are not speedily interposed to lift the people above temptations, will leave it without ability to furnish Europe and America with its native products, and its inhabitants a prey to all the wretchedness of poverty."

Query. If the intemperate use of opium in China, makes the business of transporting it thither a "case of conscience," how does the matter stand with importers, distillers and venders, of intoxicating liquors.—*N. Y. Obs.* B.

CURE FOR INTEMPERANCE.

Andrew H. Hutton, of Newcastle, Delaware, has published a certificate, under his own name, that after having been twelve years a common drunkard, he has been cured by the medicine of Dr. Chambers. The quantity of liquor he drank was about five quarts a week, which cost him 62 1-2 cents, and the time he lost by drunkenness he estimates at three dollars a week. He says he is now a hearty man, sleeps well at night, has a good appetite, and can do more work in a week now than formerly in three months. Mr. H. took the last of his medicine on the 26th of March, and up to the 13th of April he had not tasted or had an inclination to take ardent spirits. We have seen a letter from a clergyman, speaking of the above case.—*N. Y. Adv.*

CURRENTS OF THE OCEAN.

A bottle was picked up on the eastern shore of Turks-Island, on the 9th of January, containing a letter dated on board the brig Fortune, of Boston, June 4th, 1825, in latitude 35, 11, long. 19. It was consequently at sea 575 days, and having come a due course south, 73 west, must have performed a journey of 2889 miles, averaging 5 miles and 24 fathoms, per 24 hours.

NATURAL HISTORY.

It is generally known that cold countries have fewer species of plants than warm ones. A learned botanist shows that the difference follows pretty constantly the progression of the temperature. According to him, there are in Spitzbergen only 30 species of plants; in Lapland, 534; in Iceland, 523; in Sweden, 1,500; in Bradenburg, 2000; in Piedmont, 3,800; in Jamaica, 4000; and in Madagascar, 5000.

Be not the first to break with a friend. Sorrow gnaws the heart of him who hath no one to advise with but himself.

Oneida Academy.

THE Public are informed, that this Institution will be opened for the reception of Students, on Wednesday the 2d day of May next. The farm of Mr. Joseph White, near the village of Whitesborough, has been purchased for this object, and the Rev. G. W. GALE and Mr. PELATIAH RAWSON, both gentlemen of liberal education and approved character, are appointed teachers. For the information of those who are not acquainted with this location, it may be proper to remark, that few situations could be found more inviting or better adapted to the purposes of such a school. The farm consists of 116 acres of rich intervale, in sight of the Erie canal, close by a quiet and beautiful village, and within three and a half miles of Utica. It will be necessary for the present to make use of the farm-house for the purposes of the academy. The accommodations will not in all respects be such as are desirable, but will nevertheless be comfortable; and whenever the funds will warrant, suitable buildings will be erected.

The plan of connecting labour with study, may be regarded by some as chimerical; but it has been successfully adopted in Europe, and no reasonable doubt can be entertained, but that if judiciously managed, it may be in this country. Institutions of this kind will be springing up in this country; and if successful, they will deserredly secure the patronage of the best portion of community. The plan is so obviously calculated to benefit that class of young men who have been accustomed to active life, by opening to those who could not otherwise enjoy them, the sources of education, and by preserving their health as well as their moral and industrious habits, that little it is apprehended need be said in commendation of it.

All branches of education taught in the best academies in our country, will be taught here. Those who wish to avail themselves of these advantages, are informed that labour will be required of each student from three to four hours in a day, as a compensation for board, washing and room. Students will furnish their own beds, fuel and lights, and pay for their tuition, which will be $5 a quarter. No Student will be received under 15 years of age, nor for a less term than one year. Those who apply must furnish recommendations of their good moral character, respectable talents, and industrious habits.—One half of the year's tuition must be paid, the first year, in advance, or secured to the instructors. On account of the labour required, it will be necessary that those who expect to apply for admission should come on as early as possible.

ASAHEL SEWARD,
Sec'y of Board of Trustees.
Whitesboro', April 24, 1827. 17w6

Draper's & Tailor's Notice.

TIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.
Utica, Jan. 1, 1827. 1

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.
Feb 3. 1826. 3tf

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.
Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes. May 24, 1826.

FOR SALE,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of

CHAS. SLAWSON,
At J. C. DELONG'S Morocco Factory.
Utica, May 2d, 1826.

Northern District of New-York, to wit:—

BE IT REMEMBERED, That on the twenty-eighth day of April, in the fifty-first year of the independence of the United States of America, A. D. 1827, GEORGE S. WILSON, of the said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:—

"Juvenile Psalmody, prepared for the use of Sunday schools, at the request of the Directors of the Western Sunday School Union. By THOMAS HASTINGS, Author of a Dissertation on Musical Taste, one of the Editors of Musica Sacra, &c."

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to the act, entitled, "An act supplementary to the act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

RICHARD R. LANSING,
Clerk of the District Court of the United States, for the Northern District of New-York.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
83 Genesee Street.
Utica, June 23. 79tf

HAZEN'S
Patent Window Blinds.

S. LYMAN, at No. 34, Genesee-street, has just received a large quantityof the above INSIDE BLINDS, to sell for the Patentee, at reduced prices. Those who may wish to furnish themselves with a neat, cheap and durable article for their windows, will please call and examine them, and they will be satisfied of their superiority over any article of the kind.
Utica, April 17, 1827. 16w6

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedyupon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellen assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash. Utica, August* 12, 1826. 11tf

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 82, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS,
ELISHA WELLS.
Feb. 27, 1827. 9m6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1826 9tf3

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*
Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.